

phers of the day can spell nothing out of the stupendous volume of Deity but *dirt*. Huxley has the stupid audacity to get up before a large and intelligent audience, and declares that the best that he can do, or anybody else, in the highest, most ethereal realms of our being, is simply the evolution of *dirt*. My thoughts and feelings and aspirations, and yours, and the purest and loftiest of which we are capable, are the finest efflorescence of bread and butter, beefsteaks and mutton-chops, eggs and cheese and oatmeal. This is the gospel of materialism. If this is true no fool ever lived on earth equal to Jesus Christ. His claims were diametrically opposed to the philosophy of Spencer, Tyndall, Huxley, Haeckel & Co., and the grand, glorious, unimpeachable fact is, his life justified His claims. The historical Emmanuel is the uncontrovertible outstanding rebuke and refutation of the blasphemy and scientific twaddle of the conspicuous anti-Christians of the day. Matter is the medium of God for the expression of truth; but no God, there can be neither truth nor matter.

Let us be content with what till God sees fit to reveal the *why*. Faith is the imperative of all moral being. To question the Divine reason in what He has instituted, is to hearken to the Archfiend, and repeat the sin of Eden. And just here is the root of the evil that corrupts and blasts Christendom. All our speaking and doing and writing should be an inspired answer to the question "What is truth?" This monosyllable is the sum of God and all his works. Emmanuel is its perfect embodiment, and "looking unto Jesus" settles everything. If not, we need another, and fuller and more trustworthy Incarnation. If God has not done his best in being "made flesh," where is the prophecy of the better revelation? To the significance of the Divine Incarnation I am unreservedly pledged in all my investigations of truth in all departments of the Divine Economy. Jesus is the Mediator between God and the universe, no less than between God and man. Creation calls for a *go between* as imperatively as sin and redemption. The Logos is the medium of Genesis as vitally as in the re-geneses. Look where we will, think where we will, investigate where we will, it is still the Word we are dealing with. "What is truth?" is tantamount to what is the Divine Mind, purpose and method, in relation to all that is visible and invisible. Life and all its relations and results are unutterably solemn. Did we realize it, the very circumstances that are now occasions of dissension and alienation and malice, would be our grand opportunities for bringing out the heights and depths of human nature in its best aspects, and the sublimity of the Divine purpose in the various institutions of society for our discipline, and the evolution of our highest and divinest possibilities. There is more gained by conquering and dignifying and sanctifying an unpleasant relation or galling circumstance, than by tearing ourselves away from it in haughty, defiant self-assertion. The mill of Providence grinds slowly, and a millennium is only a single step in the great eternal purpose of the Infinite. If more patience and meekness and faith had prevailed, we would not to-day be a bundle of contradictions and formalities and animosities, and God-mocking, soul-cheating pretensions. "What is truth?" This is of more consequence than how often we may kiss at the Lord's Supper, or how many questions to put to the ingressing convert while kneeling in the water. Truth is the essence of things, and it matters not whether my hairs are black and curly, yours auburn and straight, human nature lies at the bottom of both. No danger that this fact will grow a peacock's plumage or the hide of a rhinoceros on either of us. Here is God's argument to all the gas and fuss made the world over about essential and nonessential. God has infinite trouble with even his servants to open their eyes fully to the fundamental truth that "what is born of the flesh is flesh, and what is born of the spirit is spirit." Many of the most popular pulpit orators cannot discriminate. Thousands of conversions are recorded by the religious press, which are manifestly no more than the Adamic nature dressed in religious forms, and set aflame with inherent religious emotions. "Marvel not that I said unto you, ye must be born again." No possible degree of native morality can be a substitute. How do we know that Jesus was begotten of God? By the quality and form of his life. Manifestation invariably demonstrates origin. No man can educate himself into the character and fellowship of God, even with the Bible for his only guide. Bible-alone religion may be no better than Buddhism. There must be a moment of radical contact between God and man, a Divine Incarnation, a new principle, a new impetus, a new direction, in short, born of God. The absolute death of self, a perfect commitment to the central fact represented by the cross, is

a rarity. And yet this rarity alone is religion. Few find the straight gate, few travel the narrow way, many are called but few chosen, few die with Jesus and few live and reign with Him, although millions claim this honor. The classification of God is broad, deep, absolute eternal. No crossing the gulf. There is one law for Christ and the Christian. The truth alone makes free, and that now and forever.

WHO IS RIGHT?

BY E. L. HORNER.

My article is not headed upon the subject it treats, but on the subjects of differences, that are occurring in other men's articles, written upon the Passover and Lord's Supper. Quite frequently we can read articles in our different periodicals, that do not correspond with the way it is worded in the Bible. But we are not going to refer to any of the said articles from the fact that time would not permit, neither am I capable. But I often wonder why they differ so much, when we can all read it as it is written, and then treat upon it different. Then who is right? Simply those that give it as they can read it, as it is given in the sacred book.

In Matthew, Mark and Luke, we find that Christ ate the Passover for his last meal before he was apprehended or crucified, but do not say that Christ instituted feet-washing. It is strange indeed, if feet-washing did occur when Christ ate the Passover, that the first three evangelists do not record it. Matthew 26: 17, makes it plain that it was the Passover the institution of feet-washing, as some men have given it. Matth. 26: 26: "And as they were eating," of the roasted lamb, no doubt, "Jesus took bread," (unleavened bread of course, for there was no leavened bread to be had upon this occasion.) Matth. 26: 17, "Now the first day of the Feast of Unleavened Bread, when they had killed the Passover;" also Mark 14: 12-22, we find that nothing had been transacted at this place concerning feet washing. Luke 22: 7, "Then came the day of unleavened bread, when the Passover must be killed," read as far as 21st verse; not one word can you find that feet-washing occurred on this occasion.

Further, we wish to notice the betrayal a little, Mark 14: 18-20. Some may think that this may prove feet-washing to have occurred in the upper chamber at Jerusalem, but we will notice the above quotation, "He that dippeth with me in the dish." Matthew 26: 23, "And he answered and said, he that dippeth with me in the dish, the same shall betray me." John says: "To whom I shall give a sop when I have dipped it." Quite a difference in the way Christ made it known. This is good proof that Judas had betrayed Christ two days before he ate the Passover. To make it clear, I will refer to the 13th of John, where we find recorded that while Christ was eating a supper, in the house of Simon, in Bethany, that Judas was present and had betrayed Christ on this occasion. John 13: 1, 2, also 26, 27. When we read the first verse, "Now before the feast of the Passover," this is again so plain, that it cannot possibly mean the Passover, but the institution of feet-washing and supper in Bethany. We further notice that what John records in the 13th chapter, pertains to the institution of feet-washing by Christ himself. Matthew, Mark and Luke, also 1 Corinthians has reference to the Passover, which was instituted in Egypt, Exodus 12. By reading this chapter we may fully see what the meal consisted of that Christ ate with his disciples, in the upper chamber at Jerusalem, and we also will find that at the close of this occasion that the time had almost expired, for they sang a hymn and went out. In the garden of Gethsemane, while in the act of praying, Judas had already come. Matth. 26: 30-47; Mark 14: 41, 42; Luke 22: 39-47. John does not record any such language; but says that when Judas had received the sop, he, not they, went immediately out, and it was night. I say again, if feet-washing occurred in the upper chamber at Jerusalem, why is it not recorded by the first three evangelists? Matthew, we know, was an eye-witness. Whereas some of us look at this subject differently, I only speak as to my own judgment but have tried to be brief and to the point, as I understand it.

Brighton, Ind.

Don't let us be afraid of enthusiasm. There is more lack of heart than brain. The world is not starving for need of education half as much as for warm, earnest interest of soul. We agree with the Indian, who, when talked to about having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all."

Say as little as possible of your and those who are near you.

HEAVEN AND HELL.

JOHN REIFE.

Brother Mason's sermon this week "Heaven and Hell" will "stimulate some thinking on the part of our readers,"—correct in your prophecy. But some would prefer more of a scripture stimulant. Heathen mythology or Jewish tradition is not very palatable to Bible alone disciples. It somewhat surprised me to read in brother Mason's sermon "that we know so little of our future state that it would be impossible for us to give any literal representation that could be understood by us," and yet frankly states, "The most generally accepted idea of hell is that it is a lake of everlasting fire, where the wicked will be consigned after judgment—burning forever and yet not consumed." This (with all due deference) I must confess is contrary to the Saviour's teachings, for he explicitly enjoins us to "Fear him who is able to destroy both body and soul in hell (gehenna)," Matt. 10: 28. Here the fact is stated both body and soul go to gehenna to be destroyed. Destroy cannot mean preserve. It is the nature of fire to consume.

We are sometimes told that the expression, "where their worm dieth not," signifies the sinner's immortal soul, or his guilty conscience; but when we pause to notice that the worm was no part of that which was cast therein, therefore, the worm that dieth not, is nothing that is to be cast into a typical gehenna, but merely symbolizes an agent to consume the wicked when they are cast into it. That the "worm that dieth not" is not the soul or conscience of the sinner, is still made more certain by reading the statement of the prophet Isaiah, from which Jesus quotes, "And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched." Is. 66: 24. "The fire is not quenched." Is it therefore perpetual? A fire that cannot be quenched, instead of being endless in duration is one that cannot be extinguished, and is therefore sure to consume that on which it preys. It was said of the fire that consumed the gates and palaces of Jerusalem: "It shall not be quenched." Jer. 17: 27, and of the fire that consumed the Jewish sacrifices, "It shall never go out." Lev. 6: 13. But those fires do not burn to day. Yet they accomplished that for which they were sent. So also will the lake that burned with fire and brimstone prove to be the second death (not eternal life in misery) to all not found in the lamb's book of life: and when all this is accomplished, the new heaven's and the new earth will be ushered in. And that there may be no possibility of mistaking the location of the promised inheritance or them that are sanctified, John gives us the song of the redeemed themselves, which he heard, saying: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9, 10. I must confess I seldom enjoy a funeral sermon by modern theologians, for mostly heaven and hell is their theme, mixed up with Platonism and Jewish tradition, and not quite enough of Bible. In love and respect I am yours for Bible alone.

Green Tree, Pa.

The Curse of Bad Habits.

When the people of Crete wish to pronounce a curse upon a man, they say, so it is related: "God send you a bad habit." That is, indeed, a sharp refinement of malice. Wish a man some misfortune, and there is a reasonable surety that he will recover from it. But invest him with a bad habit, and he is certain to undergo a slow and protracted punishment. Young people do not reflect upon the result of habitual wrong-doing in little things. It is only in advanced life that one is able to see how the trifling habits have wound him up, as the threads of the Lilliputians did Gulliver on the island. A habit indulged becomes a master and a tyrant. Its chains can not be cast off except by desperate effort, with the help of God. The time to fight bad habits is at the beginning. And the best policy of all is—not to form any.

Dead Churches.

Woe to the church that does not truly love men! Woe to the church that fails to do Christ's work at such a time as this! That preserves its orthodoxies and respectabilities and traditions of the Elders, seeking strength to get itself to heaven along with its neighbors, and the people of its own language and race, leaving the rest of the world, so far as its purpose and effort and out-lay are concerned, to be damned. Such a church deserves to die, will die, is already dead. And it will be "plucked up by the roots" for the good of men and the glory of God.

SALVATION AFTER DEATH.

There is salvation after death, but it is salvation begun before death. There is salvation in the world to come, but it is salvation continued from the world that now is. Salvation in the present life is only initial and preparatory in relation to the life which is to come. The probationary state ends at death, but salvation is "unto the uttermost" of immortal existence, as well as of human need and capacity. It is evidently decisive as to the character and destiny of its subjects for eternity. To be saved unto death is to be saved forever.

There are many in these days who talk confidently of a "second chance" to "cease to do evil, learn to do well" after the experiences of eternity have begun. And there are still larger numbers who dream and hope that somehow the future will bring them a salvation which they are not willing to accept now. But they dream and hope and talk without the authority of the Bible. An old man who gloried in his own rectitude and goodness, once remarked to the writer: "I believe that all men will finally be saved." When asked "Where do you find the warrant for such a belief?" he answered proudly, "In my own reason. Even I, a creature of God, would not suffer any human being to perish, and he, the Creator, can certainly not do less." "So, then, you measure and define God by yourself?" "Yes, sir, I do!" was his answer. "Then, sir, you have a god of your own creation, and not the God of the Bible. Yours is indeed a very small god, fashioned as he is by yourself, after your own image, and you are probably his sole and only worshipper!"

This is only a specimen of the perverted thought and sentimental nonsense which prevails. Men of this class would measure the universe with a foot-rule and the oceans with a drinking cup. In their proud self-sufficiency and ridiculous self-conceit they are puffed up beyond the measure of sobersense and talk loftily even against the councils of the Almighty. To them comes the stern rebuke of the great Jehovah: "Thou thoughtest that I was altogether such a one as thyself."

If any man will venture to take a "leap in the dark" into eternity, with the hope of some how reaching a safe and pleasant abode, he must do it on his own responsibility. If any one makes bold to hold out a promise of probation or salvation after death to men who are refusing obedience to God now, he speaks without divine authority. The Savior of sinners has given no such commission to any man. Broad and full and rich and wonderful as are the good words and gracious promises of God in the Bible, there is not one that bids the sinner hope for an after death probation to redeem the folly of his life on earth. Let us ponder several facts at this point:

1. No human being can enter into everlasting companionship with the good and holy without a voluntary renunciation of sin and a hearty preference and choice of holiness and God.
2. Sin is the sinner's destroyer. Persistent sinning makes perpetual misery inevitable. The two are inseparable as cause and effect.
3. There is but one way of salvation from future misery revealed, that is, salvation from sin.
4. There is but one way of salvation from sin revealed—and no other way has ever been discovered in all the agonizing experiences of the race—that is, salvation by forsaking sin and believing Christ.
5. If there is any other way of salvation from sin and its consequences, at some stages in the future life, it has certainly not been revealed, or even hinted at in the Scriptures.
6. And if there should be even this way of repentance and faith open to lost souls in eternity, it has certainly not been revealed, or even hinted at in the Scriptures.
7. Once more notice: If there would be opportunity to escape perdition after death, it must of necessity be by the way of deliverance from sin which is the sole cause of all misery.
8. This deliverance would have to be accomplished by a voluntary separation from sin and a change of the whole nature.
9. But if men in this life choose sin with its attendant and consequent suffering, while the one way of salvation from it is open to them, what ground of hope can there be that they would hereafter reverse their choice?
10. All theories, inferences, guesses and reasoning aside, the Bible proclaims salvation to men in this life upon the condition of obedience to God, and declares, "Now is the accepted time; now is the day of salvation." He who, in the face of what God has said and done, risks his eternal destiny upon the hope of a second chance after death is a fool!
11. "To-day, if ye will hear his voice harden not your hearts."—*Evangelical Messenger*.